

A BEAUTIFUL GRACE.

Courtesy Extolled in This Sermon
by Dr. Talmage.

Thoughtfulness for Others Is Urged
—How a Benign Spirit May
Be Fostered—What the
World Needs.

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In this discourse Dr. Talmage urges thoughtfulness for others and shows how such a benign spirit may be fostered; text, 1 Peter 2:8: "Be courteous."

In an age when bluntness has been canonized as a virtue it may be useful to extol one of the most beautiful of all the royal family of graces—courtesy. It is graciousness, deference to the wishes of others, good manners, affability, willingness to deny ourselves somewhat for the advantage of others, urbanity. But what is the use of my defining the grace of courtesy when we all know so well what it is? The botanist might say some very interesting things about a rose, and the chemist might discourse about water or light, but without ever seeing a botanist or a chemist we know what a rose is and what water and light are. Do not take our time in telling us what courtesy is. Only show us how we may get more of it and avoid what are its counterfeits. Mark you, it cannot be put on or dramatized successfully for a long while. We may be full of bows and genuflections, and smiles and complimentary phrase, and have nothing of genuine courtesy either in our makeup or in our demeanor. A backwoodsman who never saw a drawing-room or a dancing master or a caterer or a fold of drapery may with his big soul and hard hand and awkward salutation exercise the grace, while one born under richest upholstery and educated in foreign schools, and bothered to know which of ten garments he will take from a royal wardrobe, may be as barren of the spirit of courtesy as the great Sahara desert is of green meadows and tossing fountains.

Christian courtesy is born in the heart by the power of the Holy Ghost, who has transformed and illumined and glorified one's nature. Mark you, I am speaking of the highest kind of courtesy, which is Christian courtesy. Something like it—ordinary politeness—may grow up with us under the direction of intelligent and watchful parentage, but I am not speaking of that which is merely agreeableness of conversation and behavior. All that may be a matter of tutelage and fine surrounding and show itself in lifting the hat to passersby and in a graceful way of asking about your health and sending the right kind of acceptance when you can go and the right kind of regrets when you cannot go and understanding all the laws of preference at table and parlor door, all of which is well. I am speaking of a principle of courtesy so implanted in one's nature that his suavity of conversation and manner shall be the outburst of what he feels for the happiness and welfare of others; a principle that will work in the next world as well as in this and will be as appropriate in the mansions of Heaven as in earthly dwelling places.

Now, you know as well as I do that some of the most undesirable people have been seeming incarnations of courtesy. In our early American history there arose a man of wonderful talent, an impersonation of all that can charm drawing-rooms and cultivated circles. Aged men who knew him in their youth have told me that he was the most irresistible man they ever met, his voice silvery, his smile bewitching, his glove immaculate, his eye piercing, his high forehead wreathed in curls, his attire a fascination. He became vice president of the United States and within one vote of being president. Men threw away their fortunes to help him in his political aspirations and to forward him in a conspiracy to overthrow the government of the United States, he trying to do in America what Napoleon did at that very time was trying to do in Europe—establish a throne for himself. But he was immoral and corrupt. He was the serpent that wound its way into many a domestic paradise. He shot to death one of the greatest of Americans—Alexander Hamilton. The world found out long before he left it that the offender I speak of was an embodiment of dissoluteness and base ambition. He was the best illustration that I know of of the fact that a man may have the appearance of courtesy while within he is all wrong.

Absalom, a Bible character, was a specimen of a man of polish outside and of rottenness inside. Beautiful, brilliant and with such wealth of hair that when it was cut in each December as a matter of pride he had it weighed, and it weighed 200 shekels. He captured all who came near him. But, oh, what a heart he had—full of treachery and unkind spirit and baseness!

In the famous Athenian Alcibiades history discourses of the same splendor of manner covering utter depravity. Noble pedigree, transcendent abilities, radiant personality, eloquent tongue, triumphant warrior, victor at Olympic games, but a debauchee and an impersonation of all the vices. Alas, that all up and down history and clear into our day there are so many of what Christ called "wolves in sheep's clothing"—"whitewashed sepulchers, full of dead men's bones and all uncleanness!" Gilded abominations, walking lazaretos, attired in vermilion and gold. Perdition hanging out the banners of Heaven.

I like what John Wesley said to a man when their carriages met on the road. The ruffian, knowing Mr. Wesley and disliking him, did not turn out, but kept the middle of the road. Mr.

Wesley cheerfully gave the man all the road, himself riding into the ditch. As they passed each other the ruffian said: "I never turn out for fools," and Mr. Wesley said: "I always do." I like the reproof which a Chinaman in San Francisco gave an American. The American pushed him off the sidewalk until he fell into the mud. The Chinaman on rising began to brush off the mud and said to the American: "You Christian; me heathen. Goodby." A stranger entered a church in one of the cities and was allowed to stand a long while, although there was plenty of room. No one offered a seat. The stranger after awhile said to one of the brethren: "What church is this?" The answer was: "Christ's church, sir." "Is he in?" said the stranger. The officer of the church understood what was meant and gave him a seat. We want more courtesy in the churches, more courtesy in places of business, more courtesy in our homes.

What a curse of cynics and pessimists afflicts our time, afflicts all time! There are those who praise no one until he is dead. Now that he is clear underground and a heavy stone is on top of him there is no possibility of his ever coming up again as a rival. Some of the epitaphs on tombstones are so fulsome that on resurrection day a man rising may, if he reads the epitaph, for the moment think he got into the wrong grave. Speak well of one of another, and if you find yourself in circles disposed to slander and abuse be for the time as dumb as the sphinx, which, though only a few yards away from the overshadowing pyramid of Egypt, has not with its lips of stone spoken one word in thousands of years.

There are two sides to every man's character—a good side and an evil side. The good see only the good and the evil only the evil, and the probability is that only a medium opinion is the right opinion. Most of the people whom I know are doing about as well as they can under the circumstances. When I see people who are worse than I am, I conclude that if I had the same bad influences around me all my life that they have had I would probably have been worse than they now are. The work of reform is the most important work, but many of the reformers, dwelling on one evil, see nothing but evil, and they get so used to anathema they forget the usefulness once in awhile of a benediction. They get so accustomed to execrating public men that they do not realize that never since John Hancock in boldest chirography signed the declaration of independence, never since Columbus picked up the floating land flowers that showed him he was coming near some new country, have there been so many noble and splendid and Christian men in high places in this country as now. You could go into the president's cabinet, or the United States senate or the house of representatives in this city and find plenty of men capable of holding an old-fashioned Methodist prayer meeting, plenty of senators and representatives and cabinet officers to start the tune and kneel with the penitents at the altar. In all these places there are men who could without looking at the Book, recite the sublime words, as did Gladstone during vacation at Hawarden, "I believe in God, the Father Almighty, Maker of Heaven and earth, and in Jesus Christ," and from the senate and house of representatives and from the presidential cabinet and from the surrounding offices and committee rooms, if they could hear, would come many voices responding "Amen and amen!"

Christian courtesy I especially commend to those who have subordinates. Almost every person has some one under him. How do you treat that clerk, that servant, that assistant, that employee? Do you accost him in brusque terms and roughly command him to do that which you might kindly ask him to do? The last words that the duke of Wellington uttered were: "If you please." That conqueror in what was in some respects the greatest battle ever fought in his last hours, asked by his servant if he would take some tea replied: "If you please," his last words an expression of courtesy. Beautiful characteristic in any class. The day laborers in Sweden, passing each other, take off their hats in reverence. There is no excuse for boorishness in any circle. As complete a gentleman as ever lived was the man who was unhorsed on the road to Damascus and beheaded on the road to Ostia—Paul, the apostle. I know that he might be so characterized by the way he apologized to Ananias, the high priest. I know it from the way he complimented Felix as a judge and from the way he greets the king: "I thank myself, King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews, especially because I know thee to be expert in all customs and questions which are among the Jews." I know that Paul was a gentleman from the way he opened his sermon on Mars hill, not insulting his audience, as King James' translation implies, but saying: "Ye men of Athens, I perceive that in all things ye are very devout." I know he was a gentleman from the fact that when he, with others of a shipwreck, on the island of Melita visited the governor of the island, he was most impressed with the courtesy shown them and reported that visit in these words: "In the same quarters were possessions of the chief man of the island, whose name was Publius, who received us and lodged us three days courteously." And then see those words of advice which he gives: "Bear ye one another's burdens." "In honor preferring one another." "Honor all men."

What a mighty means of usefulness is courtesy! The lack of it brings to many a dead failure, while before those who possess it in large quantity all the doors of opportunity are open. You can tell what urbanity does not come from study of books of etiquette, although such books have their use, but from a mind full of thoughtfulness for others and a heart in sympathy with the conditions of others. If those conditions be prosperous, a gladness for the success, or if the conditions be depressing, a sorrow for the unfavorable circumstances. Ah, this world needs lighting up! To those of us who are prosperous it is no credit that we live in a state of good cheer, but in the lives of 99 out of 100 there is a pathetic side, a taking off, a deficit, an anxiety, a trouble. By a genial look, by a kind word, by a helpful action, we may lift a little of the burden and partly clear the way for the stumbling foot. Oh, what a glorious art it is to say the right word in the right way at the right time!

How reprehensible the behavior of those who pride themselves on the opposite quality and have a genius for saying disagreeable things, using sarcasm and retort not for lawful purposes, but to sting and humiliate and hurt! "Didn't I take him down?" "Didn't I make him wince?" "Didn't I give it to him?" That is the spirit of the devil, while the opposite is the spirit of Christ.

The time must come when the world will acknowledge international courtesy. Now courtesy between nations is chiefly made of rhetorical greeting, but as soon as there is a difference of interest their ministers plenipotentiary are called home, and the guns of the forts are put in position, and the army and navy get ready. Why not a courtesy between nations that will defer to each other and surrender a little rather than have prolonged germy, ending in great slaughter? Room for all nations of the earth and all styles of government. What the world wants is less armament and more courtesy, less of the spirit of destruction and more of the spirit of amity. This century has opened with too many armies in the field and too many men-of-war on the ocean. Before the century closes may the last cavalry horse be hitched to the plow and the last warship become a merchantman.

There is nothing worthy in the thought that the earth will get too crowded with population if vast multitudes are not destroyed by war. When our old world is full of inhabitants, it will have fulfilled its mission, and it will be put aside like an old ship turned into a navy yard and dismantled and the world's inhabitants transferred to some other constellation. The angels in the song celebrated this coming international courtesy when in the Bethlehem starlight they chanted: "Good will to men."

If others lack courtesy that is no reason why you should lack it. Respond to rudeness by utmost affability. Because some one else is a boor is no reason why you should be a boor. But how few show urbanity when badly treated! Human nature says: "An eye for an eye, a tooth for a tooth, retributive justice, retributive justice, retributive justice." But there have been those who I have known who amid assault and caricature and injustice have maintained the loveliness of blossom week in springtime. Nothing but Divine grace in the heart can keep such equilibrium. That is not human nature until it is transformed by supernatural influences. To put it on the lowest ground you cannot afford to be revengeful and malignant. Hatred and indignation are stages of unhealth. They enlarge the spleen; they weaken the nerves; they attack the brain. Rage in a man is a form of apoplexy. Every time you get mad you damage your body and mind and soul, and you have not such a surplus of vigor and energy that you can afford to sacrifice them.

So I applaud Christian courtesy. I would put it upon the throne of every heart in all the world. The beauty of it is that you may extend it to others and have just as much of it—yes, more of it—left in your own heart and life. It is like the miracle of the loaves and fishes, which, by being divided, were multiplied until 12 baskets were filled with the remnants. It is like a torch, with which 50 lamps may be lighted and yet the torch remain as bright as before it lighted the first lamp.

But this grace will not come to its coronal until it reaches the heavenly sphere. What a world that must be where selfishness and jealousy and pride and acerbities of temper have never entered and never will enter! No struggle for precedence. No rivalry between cherubim and seraphim. No ambition as to who shall have the front seats in the temple of God and the Lamb. No controversy about the place the guest may take at the banquet. No rivalry of robe or coronet. No racing of chariots. No throne looking askance upon other thrones, but all the inhabitants perfectly happy and rejoicing in the perfect happiness of others. If I never get to any other delightful place, I want to get to that place. What a realm to live in forever! All worshipping the same God, all saved by the same Christ, all experiencing the same emotions, all ascending the same heights of love and exultation, all celebrating the victories. Courtesy there easy, because there will be no faults to overlook, no apologies to make, no mistakes to correct, no disagreeableness to overcome, no wrongs to right. In all the ages to come not a detraction or a subterfuge. A perfect soul in a perfect Heaven. A that realm, world without end, it will never be necessary to repeat the words of my text, words that now need oft repetition: "Be courteous."

Titles Plentiful in Russia.
There is one titled personage in every 100 commoners in Russia.

COST OF LIVING AND WAGES.

Some Facts Regarding "Prosperity"
Gleaned from a Reliable Source.

Dun's Review of January 4, 1902, contains tables based upon quotations for 350 articles, with due allowance for the relative importance of each, showing that the cost of living is now greater in this country than ever before. The following are the "index" figures for January 1, 1890, July 1, 1897, January 1, 1900, and January 1, 1902:

1890, January 1—Breadstuffs, 13.765; meats, 7.629; dairy and garden, 12.675; other food, 9.586; clothing, 14.845; metals, 16.240; miscellaneous, 15.111. Total, 90.191.
July 1 (low)—Breadstuffs, 10.587; meats, 7.523; dairy and garden, 8.714; other food, 7.887; clothing, 13.868; metals, 11.642; miscellaneous, 12.238. Total, 72.455.
1900, January 1—Breadstuffs, 13.254; meats, 9.203; dairy and garden, 13.702; other food, 9.203; clothing, 17.484; metals, 18.655; miscellaneous, 16.312. Total, 86.295.
1902, January 1—Breadstuffs, 20.007; meats, 9.509; dairy and garden, 15.288; other food, 8.582; clothing, 15.547; metals, 15.375; miscellaneous, 16.733. Total, 101.687.

The totals show that the cost of living was six per cent. greater in 1900 than in 1890; 31 per cent. greater in 1900 than in 1897; and 40 per cent. greater in 1902 than in 1897.

Judging by the cost of living we are certainly in the midst of record-breaking prosperity. This is also indicated by the distribution on the first of the year of the greatest dividends ever made on the bonds and stocks of railroads and industrial companies. We may also observe—that even the blind can see—that the last four years have been the greatest trust-forming period in our history. Nearly every commodity is now controlled by some trust and is carried by railroads working in harmony. Of course, we know that trusts cheapen production and lower the cost of living, and that that is their chief reason for existing; but somehow prices nearly always go up when a trust is formed, and here we are at the beginning of 1902 with more trusts than ever before and prices at the highest notch ever recorded.

But of course we are enjoying unheard-of prosperity! But no one deny this statement! If some pessimist tries to stir up antagonism between wage-earners and employers by pointing to this remarkable increase in the cost of living and by telling the wage-earners that the manufacturers are pocketing all the difference in price and that the wage-earners are not earning or getting more money now than formerly, tell this old crank that "not only are the wage-earners receiving much better pay than at the earlier date, but they are well employed." This is the language of Dun's Review, which further reassures us that "the rate of wages is of trifling importance when there is no work. It was estimated by labor experts at the time that 3,000,000 men were unable to find employment. This means that 15,000,000 persons were living on as little as possible, and consequently the consumptive demand was reduced to the lowest point. At the present time there is little difficulty in meeting the higher level of quotations, for there is full employment, and each man has only his own family to think of instead of a host of unfortunate relatives and friends, as was the case during the earlier period." * * * On the other hand, the wage-earner benefits by lower rent and better accommodations, which have followed the increase of money seeking investment and consequent fall in interest rates.

The Review also hastens to remind the wage-earner, who may not like the look of Dun's figures in regard to the cost of living, of the phenomenal growth in the deposits in savings banks and the increased amount of life insurance policies. These it says do not indicate that "the manufacturers and the capitalists are pocketing all the profits."

These statements are very comforting to the millions of workmen who are too busy to read census statistics but who, although they are working harder than ever, find themselves falling behind from year to year and who are becoming so troublesome that some of the railroads are raising wages slightly to prevent strikes. In fact, not only has the cost of living greatly increased during the last ten years, but wages, money wages, have been declining.

About the middle of December the Journal of Commerce and Commercial Bulletin of New York contained the following statement:

"Census bulletins for the manufacturing states and four small manufacturing states—Connecticut, Rhode Island, New Hampshire and Delaware—show in ten years an increase of 62 per cent. in capital invested and 61 per cent. in the value of output, of 37 per cent. in the number of wage-earners and 33 per cent. in the amount of wages."

According to census statistics then money wages were about three per cent. lower in 1900 than in 1890. Reports for South Carolina and Tennessee were made public December 30 and 31. The figures for South Carolina showed that average money wages were 20 per cent. lower in 1900 than in 1890. Those for Tennessee showed a decline of nine per cent. in wages. Dun's cost-of-living figures show an increase of six per cent. from 1890 to 1900. As compared with the 1890 wage-earner the 1900 wage-earner got 96 or 97 cents instead of one dollar for his labor while the cost of goods had gone up from one dollar to \$1.06. Actual wages then declined over nine per cent. from 1890 to 1900. As both of

these were considered to be prosperous years the comparison is entirely fair.

The cost of living rose over 40 per cent. from 1897 to 1902. Have average money wages risen half as much even after making allowance for the greater number of unemployed in 1897? But, the statisticians are telling us, there were more women and children employed in 1900 than in 1890. If so, why? Do we permit our wives, girls and boys to enter the workshop when our earnings are sufficient to support them in our homes and schools?

Either there is something wrong with our statistics or with our prosperity. Can it be possible that, in spite of the assertions of our trust statisticians, our boasted prosperity is, like the handle of a jug, all on one side and that the side of the protected trusts and monopolists?—Byron W. Holt.

SOME TRUST HISTORY.

How a Ship Building Combine Works Under Cover Until Established.

Moody's Manual of Corporation Securities, published last fall, contains three pages of information about the United States Shipbuilding company, a consolidation of five great shipbuilding plants, with a capital of \$65,000,000. The five companies included are: The Newport News Shipbuilding & Dry Dock Co., Newport News, Va.; the Union Iron works, San Francisco, Cal.; the Bath Iron works (limited), and the Hyde Wreckless company, Bath, Me.; the Crescent Shipyard and the Samuel L. Moore Sons Co., Elizabethport, N. J.; the Canada Manufacturing company, Carteret, N. J.

All kinds of benefits were to flow from the consolidation of these great plants, employing 24,000 men and consuming 275,000 tons of steel annually. Orders on hand amounted to \$63,000,000, on which profits of \$7,000,000 were estimated. Net earnings for the first three years were placed at \$17,335,500. The directorate of the new trust includes, besides many of the officers of the constituent companies, H. E. Huntington, vice president of the Southern Pacific company; E. H. Harriman, chairman of board, Union Pacific Railway company, and Jesse Silliman, president of the National City (Standard Oil) bank.

The prospectus, which is reprinted in Moody's Manual, states that "The plan will become operative as soon as Messrs. H. W. Poor & Co. notify the Mercantile Trust company that the corporation has acquired the properties of the constituent companies."

Strange to say, no other of the many Wall street publications mentions this shipbuilding trust in their lists. Neither have they announced its failure. All information in regard to it appears to be suppressed. Those of the outsiders who are best informed say that the deal has gone through and that the consolidation is completed, but is not launched and probably will not be until the present congress has taken action on the pending Frye ship subsidy bill. It was thought that the launching of this trust would injure the fair prospects of the subsidy bill and that it was best to pigeonhole the affair for awhile and to refuse to give information to outsiders. In the meantime all hands are working overtime to get the Frye bill through congress. A few minutes, or possibly days, after the president has signed the bill, which will convey millions of our surplus each year to wealthy shipping companies, this \$65,000,000 shipbuilding trust will be launched before an amazed country.

POINTS AND OPINIONS.

—Senator Elkins says that the president recently talked to him in a low tone of voice, but it was only about the weather.—Cincinnati Enquirer.

—Mr. Foraker says some one has been lying about him. This would seem to be a clear waste of energy, when the truth would do just as well.—Atlanta Journal.

—It is reported that Gov. Shaw is "strongly opposed to dancing and to the use of liquors in any form." Got to Washington, though, just in time for the Roosevelt ball. He may be able to rescue the president from the cake-walk habit.—Cincinnati Enquirer.

—It is said in Washington that the selection of Gov. Shaw was intended as a rebuke to Mark Hanna. However, Mr. Hanna is too busy engaged in rebuking Senator Foraker in Ohio and in being rebuked back again to bother about trifles like cabinet appointments.—Albany Argus.

—Roosevelt seems to be "in the saddle." That he means to strengthen himself with influences that will assure his nomination in 1904 is evident. His practical surrender to the protected interests, as shown in his message and his appointment of a "practical politician" to succeed Secretary Smith, are straws which indicate which way the wind is blowing.—Atlanta Constitution.

—The peril of the present system of trust capitalization is plain. The general public is in profound ignorance of trust conditions. Investors necessarily take undue chances when they buy trust securities. There should be at least a reasonable guarantee of safety to investors as well as to consumers. This guarantee must be found in publicity as one means of regulation.—St. Louis Republic.

—Monopoly, in whatever form, is taking from consumers by inflated capital more than a nominal price for commodities, is laying the foundation for a panic. When it reaches the point that the people can no longer pay the tribute demanded a stoppage, a shock and a demoralization are felt throughout the industrial fabric. If we would avoid panics, which come at regular intervals, we must destroy their cause—monopoly.—Buffalo Courier.

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